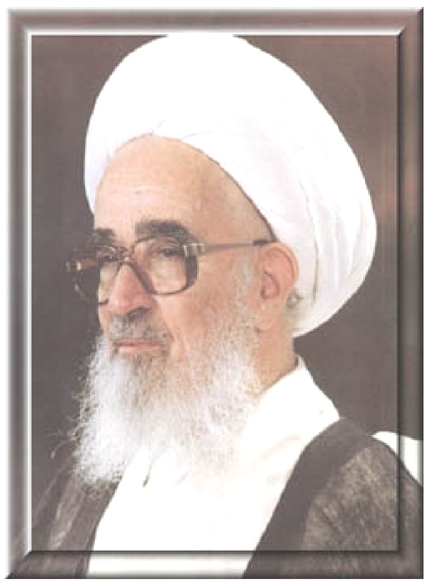
مؤسسة الخدمة الإنسانيّة الإسلاميّة

ISLAMIC HUMANITARIAN SERVICE

&

رابطة الشباب المسلم

MUSLIM YOUTH ASSOCIATION



- *Complete text of the Message from the Grand Marja‘ Taqlīd of the Shī‘a World, Āyatullah al-‘Uẓma al-Ḥāj ash-Shaīkh Lutfullāh as-Ṣāfī al-Gulpāygānī (may his shadow endure) to the first Conference for Shī‘a Youth of Canada.*
- *Message to the Immigrant and Indigenous Muslims from Āyatullah al-‘Uẓma al-Ḥāj ash-Shaīkh Luṭfullāh as-Ṣāfī al-Gulpāygānī*
- *Questions and Answers and Advice to the Muslim Youth of the West from Āyatullah al-‘Uẓma al-Ḥāj ash-Shaīkh Luṭfullāh as-Ṣāfī al-Gulpāygānī*

The Islamic Humanitarian Service was founded in 1984 to help educate members of society about Islam, the fastest growing faith in North America. Stereotypes in the news and media were portraying a negative image of the culture and traditions of Muslims. One of the primary goals for starting the **IHS** was to explain the faith, which means peace and submission to the Almighty Lord, to the public. The Service was subsequently registered with the Federal Government of Canada as a charitable organisation. Financial statements and yearly reports are submitted to Revenue Canada, the government ministry responsible for non-Profit entities.

AL-HAQQ NEWSLETTER

A newsletter was deemed the most practical medium to convey the message. It contains articles, news stories of Muslims in Canada and events happening during the Islamic year. Copies of the newsletter are sent to the National Library of Canada, public libraries in different parts of Canada, as well as to subscribers - not only in Canada, but throughout the world. There is no subscription fee, and only a short form needs to be filled out to have a copy mailed to the reader. Presently, the web site compliments the quarterly newsletter in reaching out to all those interested in learning about Islam.

BOOKS FOR THE NEEDY FUND

For years, letters have been pouring in asking for literature, articles, and copies of the Holy Qur'an, the religious book of the Muslims. Some came from indigenous peoples, others from public schools, libraries, universities, political officials, prisons, and those just wishing to know more about the faith that currently claims over 1,250,000,000 adherents around the globe. A brief introductory pamphlet has been prepared for those just wishing to know the basics, while more detailed literature is available for researchers. A list of books available can be obtained by writing to the IHS or via this web site in the *Marketplace* section.

RESEARCH LIBRARY

A library consisting of over 1500 books, articles, magazines and periodicals is available to members of the public. Books in English, Arabic, French, German, Spanish, Gujarati, Farsi, and Kiswahili may be borrowed at no charge. New titles arrive on a regular basis covering a wide range of subjects from religious and modern thought, history to contemporary social and moral challenges.

UNITED MUSLIM WOMEN OF CANADA

To help achieve the goals of more than half the population, a subsidiary of the IHS was formed under the name of *United Muslim Women of Canada.* The mandate was to unite sisters across Canada and to serve them in the best possible manner. Based in Edmonton, Alberta, the UMWC now has branches in Vancouver, Greater Toronto Area, Montreal, Kitchener, and plans are underway for more branches shortly. Women arrange regular gatherings, discuss ways of helping each other, visit the sick in hospitals, correspond with government officials on women's issues, and encourage sisters to setup small businesses. Whenever an issue, domestically or internationally arises pertaining to women, the UMWC is present.

…we are also active in other areas, please see our web site at www.al-haqq.com for more information on our services.

We presently have four offices to better serve the Believers. Contact the one closest to you

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بسم الله الرحمن الرحيم

الحمد لله ربّ العالمين وصلى الله على سيدنا ونبينا أبي

القاسم محمّد وعلى أهل بيته الطاهرين سيّما مولانا المهدي بقية الله في الأرضين

In the Name of Allāh, most Gracious, most Merciful
All Praise belongs to Allāh, the Maintainer of the Universe, and may the prayers of Allāh be upon our Master and our Prophet, Abī al-Qāsim Muḥammad and upon his Ahl al-Baīt, the purified especially upon the Remnants of Allāh upon the Earths.

Allāh (SWT) has said:

إنهم فتيةٌ آمنوا بربهم وَزِدْناهم هدى

"Verily they were youths who believed in their Lord, so We increased them in guidance."

Greetings to the Muslim youth and those taking part in the *Muslim Youth Conference* in Canada. Greetings upon the believing youth and Muslims all over the world; those youth and young adults who are preparing themselves for the future of Islām and for acceptance of the great responsibilities, struggles and endeavors for the advancement of the respect and greatness of the Muslims. Youths, who through their endeavors and struggles, are ones that are looked upon (by everyone). We beseech Allāh the High, for their prosperity.

Yes! The hardworking and active youth that are striving to understand Islām and the springs of *tawḥīd, beliefs, and Islāmic etiquette*, and their individual and collective responsibilities to this *upright religion.*

Those (youth) who are interested in attaining direction and divine inspiration of guidance from the *Noble Qur'ān* and from the ways, methods, speech and actions of the Finality of the Prophets, *may the prayers of Allāh be upon him* and his purified family*, peace be upon all of them.*

Those (youth) who are interested in raising their knowledge, and *ma'rifat*, and are engaged in progressing and seeking perfection in acquiring the various branches of knowledge, techniques, and industry so as to reach to that stage of not having to rely upon others, and being someone that the Muslims solely need to rely upon.

Those (youth) who are active in delivering the message of *al-Islām*, that final heavenly and divine prescription to the human race who have become dumbfounded and confused, and for guidance of all (people) to this clear spring of happiness and salvation!

Those (youth) who are active in exhibiting the noble Islāmic etiquette, (Islāmic) brotherhood, kindness and the upright human sentiments.

Those (youth) who are active in studying the reasons and objectives of Islāms' rejection of oppression, persecution, injustice, and racial and geographic discrimination.

Those (youth) who are active in protecting the identity and character of Islām, which encompasses all people and nations and which comprises the entire world.

All of these things, and the original aphorisms and the valuable (Islāmic) slogans which give life to others, of which, the foremost is the creed of *tawḥīd*, the doctrine which is uniform amongst all (people) - between the yellow skinned, white skinned, black skinned, and red skinned (people). It is one of the articles of greatness and (reasons for) advancement of the large and extensive nation of Islām, which has been placed at the noble feet of the Youth. The role of the believing youth and their awareness and attentiveness in this (*tawḥī*d) is extremely pleasing.

Allāh (SWT) has said in the Noble Qur'ān:

وَقُلْ اعملُوا فَسيرى ا ُ عملَكُم وَرَسولُه وَالْمؤمنونَ

"And say: Work; so Allah will see your work and (so will) His Messenger and the believers" (Holy Qur'ān 9:105)

We must all strive and through our conduct, good acts, mercy, kindness, acts of commitment, love, equity, Islāmic etiquette and the (over all) beautiful appearance of Islām, must present this religion of justice, righteous actions, and greatness of humanity (to others). The heavenly teachings of Islām, especially the enlightenment from the teachings of the Ahl al-Baīt, *peace be upon them*, must be propagated (to others).

As the duration of this world passes, and mankind increases in their advancements in the fields of science and technology, they are becoming more intellectually confused and their need for the teachings of the Ahl al-Baīt, *peace be upon them,* becomes more and more apparent. Tomorrow and in the future, more and more, this need with become more apparent.

Any set of rules, whose foundation is not taken from the sources of the faith in the unseen *(īmān bil ghaīb)* and divine revelation (*waḥī*), have no meaning for the life (of humanity). It is Islām and the Qur'ān which give purpose and lead one to perfection and completeness and give purpose to life, and lead one to perfection and give life its value.

Dear youth and young adults, descendants of the Qur'ān and Islām! Give importance to protecting your Islāmic identity. It is more than one century that the enemies of Islām have made their goal (the destruction) of the Islāmic identity, and have been persistent in changing the (Islāmic) personalities and weakening the (importance of the) Islāmic obligations and are placing them (the Islāmic obligations) behind the customs and slogans of Islām.

Unfortunately, in certain parts of the vast Islāmic nation, they have been successful in some of their evil plots, and have been able to encourage the Muslims to turn away from their customs and the Islāmic traditions even as much as the outward aspects of life (such as) their clothing. Instead, the customs of the outsiders (non-Muslims) have been encouraged.

You, O' youths must protect your Islāmic identity and must take pride in the Islāmic identity and greatness (of Islām), and must not leave your Islāmic identity nor display any sort of defeat or vanquish.

Safeguard your *color* (appearance) which is the *color of Allāh (* صبغة ا*),* which includes all humanity and is not limited to one race, nationality or country. Arm yourselves with the weapon of faith *(īmān)*, knowledge and power. Stand at the forefront in the caravan of the world, which is in motion, of which all parts are in constant movement.

Take as a model (for yourself) the intimate friends of the religion (*Awliā'*) and the Pure A'immah*, peace be upon all of them* and the Messenger of Allāh, *peace be upon him and his family*.

Every Muslim and every youth, and the entire Muslim society must always be at forefront and must move closer to Allāh, and each new day of theirs' must be better and something to be proud of than the previous day.

We ask Allāh the High that the feet of the dear youth and young adults are made firm (in the religion) and that they can stand high (in their beliefs) and that they advance (intellectually) and that they become more aware.

وسلام عليكم ور ة ا

27 Muḥarram al-Ḥarām, 1422 A.H.
(April 22nd, 2001)
Lutfullāh Ṣāfī

MESSAGE TO THE IMMIGRANT AND INDIGENOUS MUSLIMS

بسم الله الرحمن الرحيم

الحمد لله ربّ العالمين والصلاة والسلام على سيدنا أبي

القاسم محمّد وآله الطاهرين سيّما مولانا المهدي بقية الله في الأرضين

In the Name of Allāh, Most Gracious, Most Merciful
All praise belongs to Allāh alone, Maintainer of the Universe. Prayers and salutations be upon our Master, Abī al-Qāsim Muḥammad and his purified family, particularly our Master al-Mahdī, The Remnants of Allāh upon the Earths.

Dear Muslim brothers and sisters and those Shī'a who have migrated from one of the Islāmic countries to another country. To you and to all the indigenous Muslims of those countries, I greet you all with peace:

اَلسلامُ عليكُم وَرَحمةُ ا ـ وَبركاته

Peace be upon you all, and (may) the Mercy of Allāh and His blessings (be upon you all)

It is our hope that the believing brothers and sisters in which ever country and city you live in, whether you are immigrants to that area or indigenous, that all of you are flourishing in the greatness of Islām and the honor, betterment and majesty of the Muslim nation and that you are all successful in your service to mankind.

All of you have a share in the great Islamic Nation and in the honor, distinction and excellence of belonging within this *nation of mercy* and especially that of being a *Shī'a* of the *Ahl al-Baīt* (peace be upon all of them) and holding firmly onto the *Thaqalaīn* – that being the Book of Allāh and the 'Itrat (Family of the Prophet, peace be upon all of them). All of us are from one other, alongside one another, (in the service) to one another, and moreover, are not independent from one another.

O' Muslims! O' nation of *Tawḥīd* and believers in the Oneness of Allāh! O' *Shī'a* of the Ahl al-Baīt (peace be upon them)! Wherever you may be and in whatever land you are in, through your truthfulness, trustworthiness, affection, love, benevolence, kindness and humanity, you must be an example for other people. Through your actions, you must attract others to the religion of al-Islām – this religion of *Tawḥīd*; this worldly and eternal religion. The characteristics and features of the *upright religion* (حنيف) must be proclaimed to others.

If this religion and its code of practice for the building of a (spiritual) being would be introduced to others and they were to truly understand it, then their hearts, all by themselves, would be attracted to Islām. If a thirsty person is led to a spring of water, he himself will step forward and drink from it. By the same token, if a hungry person were invited to partake in a delicious meal that would not cause him any harm, then without doubt he would eat.

That which is demanded by the *natural disposition (fitrah)* of a human being is contained in this religion which itself is the *natural religion*. It is a religion of all (people) and for all (people) and is not limited to one group or nationality:

...فطْرتِ ا ـِ التي فَطَر الناسَ عليهاْ...

"...the disposition made by Allāh in which He has created man in..."[1]

It is expected from all of you - and actually from every single Muslim, that each is an expert in al-Islām. The (true) beliefs of the religion which are completely immaculate of any kind of superstitions and the all-comprehensive program of conduct of this religion which encompass all spheres of human life must be understood. These (after they are understood), must be presented to others whose own *natural disposition* is thirsty and in search of this guidance.

Unquestionably, if you act with wisdom and knowledge; preserve your Islamic identity wherever you may be living, then through your moral conduct, righteous talk and the Islāmic training you have been given, the final outcome will be a great reward.

In those regions (of the world) where the after-effects of the self-interest-motivated propagation tactics of the Christians and others that took place in the previous centuries and even in this day and age are taking place, the people (of those regions) look at Islām with hatred and with the belief that it (Islām) goes against human rights. The true face and beauty of Islām has been covered over by veils of negative propaganda and power politics of the imperialists, which must be exposed.

The nature of Islām is such that by itself, it can be triumphant over the entire world - and it will take over. Mankind is not able to be at rest without religion, and (without religion), they can not rationalize and define the (purpose) of the life of this world. Thus, they take (the life of) this world as being futile and without purpose. The only religion that can give meaning and purpose to this is none other than *al-Islām*.

The majority of the nations of the world have remained ignorant and unacquainted with al-Islām and this is due to the fact that this religion, its definition, its lofty aim of (spreading) *Tawḥid* (*oneness of Allāh*), its ability to do away with difficulties, and its opposition to global ignorance and persecution and supremacy have either not been truly known or its opposite has been displayed.

My dear brothers and sisters, today more than ever, more than in the past and even more than yesterday, humanity is in need of al-Islām. Tomorrow too, as technology and science advances, the people will be in a greater need of Al-Islām. This religion contains the final set of laws; the final prescription; the conclusive system of rules, and is the final word. That distinguished personality - the inheritor of this lofty and grand message, *the finality of Prophets Muḥammad al-Muṣṭafā (peace be upon him and his family)* had referred to this, and his message is the most complete and all-comprehensive Heavenly message.

O' dear ones! In these topics, the scope is so wide open that so much can be said. So many things have been said and written; many letters and books have been written concerning these things in the past fourteen centuries that it is impossible to count or enumerate them all!

From what has been mentioned in this message, I wish to convey two very important points:

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[1] Sūrah al-Rūm (30) Verse 30

The first is that from which ever Islamic Country the believing brothers and sisters are from including Irān, Saudi 'Arabia, Lebānon, 'Irāq, Yemen, Egypt, Pākistān, Afghānistān, Turkey, Sūdān, Morocco, India, Bangladesh, Kuwait, Baḥraīn, and those from Asia, Africa; from this or that part of the world and from whatever race, be it black or white, Western, European, American or from any other country that you have migrated from: struggle to be united with one another and try to express your Islāmic Culture, civilization and nationality and (try to show) your Islamic identity which is much more important than (your) cultural nationality, language, or race.

This world is comprised of this religion (Al-Islām) through your unity and through the brotherhood between black and white, 'Arab and non-Arab… Try to make sure that the variation in your types, nationalities and cultures is not something that divides you and causes weakness amongst yourselves. All of you should be pulled to and united under the Islamic Nation only.

Try to make sure that the *Masājid* and places of gathering that you have are a location for all to gather together and that they (these centers) do not acquire the semblance of nationalism or racism. The doors of the *Masājid* and places of gatherings must be opened to all other brothers.

You should invite the indigenous brothers and those who have immigrated (to those lands) to take part in the religious gatherings. In summary, in whatever way you are able, you should stay together and not separate from one another – (you should all form) a united nation.

Take the city of the Prophet, *Madinatun Nabī* and his *Masjid*, that place in which the 'Arab Muslims, Ṣahīb from Rome, Bilāl from Ethiopia (*Ḥabashī*), and Salmān the Irānian and Persian, all uniting under the color of Al-Islām (صبغــة), as a role model for yourselves. Be that one united body, just as *Rasulullāh* (peace be upon him and his family) said:

ِإذَا اشتكى منه عضو تداعى لَه سائرهُ بِالْحمى وَالسهر

"...If one part from them (the Muslim 'Ummah) complains, it informs all other parts (of the Muslim 'Ummah) with fever and sleepless nights."

My dear ones! This subject is of great importance and of the very sensitive and honored laws of Al-Islām. The benefit of unity between all groups of Muslims can be maintained by holding firmly onto Al-Islām and the Islamic Brotherhood. Those people who are aware and cognizant of the secrets of success and greatness of the (various) communities know that, unfortunately today, to a great extent, the Islamic world has been kept away from this (unity and success) due to various reasons, notably due to conspiracies and the evil politics of the enemies.

This powerful nation (Islāmic Nation) which has the best groundwork for development and advancement, has taken shape in the form of (many) small, weak nations and governments, and to an extent, have been pitted against and opposing one another. It is hoped that a movement and awareness comes about amongst the Muslims to guide them to returning back to belief in Al-Islām, and the unity and harmony as was in the past.

May they (the Muslims) be victorious over all groups, and rise over a new dawn through the blessings of holding fast to the *Book of Allāh* and *'Itrat* (family of the Prophet), Inshā-Allāh Tā'lā.

As for the second point that is also very important and essential to pay attention to, which was alluded to in the first point, it relates to how the Muslims who have immigrated (to their respective countries) must interact with those indigenous Muslim brothers and sisters.

This interaction (between the immigrant and indigenous Muslims) must be one of great modesty, spirituality and religiousness. In this relationship, complete brotherhood and sisterhood between the immigrant and indigenous Muslims must be manifest, and there must be no divisions (amongst one another).

In the *Masājid* and other centers of gathering, all (of you) should take part and should let each other know about your problems. Your endeavors and efforts should be shared, and you should help one another. This is just as was done during the lifetime of *Prophet Muḥammad* (peace be upon him and his family) between the *Muhājirīn* (*Immigrants who went from Makkah to Madinah)* and the *Anṣār* (*those living in Madinah)*, who were (all) one nation. There was a sense of brotherhood and equality amongst them.

In whatever country the immigrant Muslims are, they must be brothers with the indigenous Muslims; and the same goes for the indigenous Muslims that they too, must take the immigrant Muslims as themselves. They must put forth their energies and strengths (and work) with the community and not allow divisions to be placed just because (some) are indigenous Muslims and others are immigrants.

The immigrants must work together with the indigenous Muslims especially in Islāmic events. The *preachers* and the *propagators of the faith* who are invited to speak (at the centers) must be people who speak and have command of the language that the indigenous people speak so that they are able to propagate the Islāmic teachings in gatherings in which both groups are present, and if this is not possible, then there must be a translator present.

Islāmic books must be distributed in the language of the indigenous people and they should be encouraged to go to those centers (of the world) where *Ḥawzas* (Islamic Seminaries) exist, especially the *Ḥawzah 'Ilmiyyah of Qum* (to study Al-Islām).

In summary, there must be unity between the indigenous and immigrant Muslims so that the indigenous Muslims, who due to not being from Asia or who are not white skinned or 'Arab or Irānī are not separated or alienated from the immigrant Muslims.

All of them must follow the command of Allāh:

وَاعتصموا بِحبل ا ـِ جميعاً وَلاَ تفَرقُوا

"And (all) hold firmly onto the rope of Allāh and do not become separated..."[2]

All of them must follow this command and hold firmly onto their belief in Al-Islām and to the *Wilāyah* of the *Ahl al-Baīt* (peace be upon them) which is the (true) *rope of Allāh* (حبل ا). All must be acquainted with this noble and grand view (from the *Qur'ān*).

There must be a higher form of refinement between all Muslims, as according to the ḥadīth:

اَلْمؤمن للْمؤمنِ كاَلْبنيان يشد بعضه بعضاً

"The believer is to another believer like a wall, that one part of it keeps another part of it firm."

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[2] Sūrah Āle Imrān (3), Verse 103

The interaction, dealings, and cooperation must be beneficial (for all). All of us, the immigrants and the indigenous Muslims of European and Asian descent must be helpers and supporters of one another.

وصلى الله عَلى محمّد و آله الطاهرين
وآخر دعوانا أن الحمد لله ربّ العالمين

...And prayers of Allāh be upon Muḥammad and his purified family. And our last call is, 'All praise is due to Allāh, Lord and Maintainer of all the Worlds."

ذي ا جة ا رام 1420 ه.ق.

لطف ا صا

Dhu al-Ḥijjah al-Ḥarām, 1420 (1999)
Luṭfullāh Ṣāfī

QUESTIONS AND ANSWERS
&
ADVICE TO THE MUSLIM YOUTH OF THE WEST

بسم ا الر ن الرحيم

In the Name of Allāh, most Gracious, most Merciful

Grand Marja’ Āyatullāh al-‘Uẓmā Ḥājj Shaykh Luṭfullāh Ṣāfī Gulpāygānī,

With greetings and prayers for your success and acceptance of your obedience and worship in the presence *The Truth*. We would request you to please present your views regarding the Shī‘a Youth in the Western Countries especially those living in Canada and America (which we have posed in the form of a few questions to you). Inshā-Allāh, after these have been translated to English, they will be printed in our magazine *Al-Ḥaqq*, and will also be placed on the InterNet so that our youth will be able to take advantage of your wise words of wisdom.

Question One: *When your Eminence meets with Shī’a Youth from the Western countries (when these youth come for Ziyārat of Fāṭima bint Mūsā ibn Ja‘far (as) and her dear brother, ‘Alī ibn Mūsā al-Riḍā (as)), what do you feel?*

Answer: I am extremely happy since I see that the dear Shī‘a youth from the Western countries have maintained their Islamic and Shī‘a identity, held on to the Wilāyah of the Ahl al-Baīt (as), and have stayed on the path of the Islāmic way of life. Even though they are living in a non-Islāmic society, they have not been absorbed or assimilated. With a sense of complete independence, they exist in those countries and have not become weakened (in their faith).

When I see these dear ones, who even by way of their clothing and appearance illustrate their confidence and belief in Islām, I am overwhelmed with feelings of delight, which arouse a sense of delight and pleasure (in me). I have expressed something deserving (about these youth) – may Allāh the High make the youth - each one of them which is a great treasure for Islām - acquire the ability to attain knowledge of the various sciences and disciplines and be an encouragement for the Muslim society. Through this, may we make the blessed soul of *Imām Ṣāḥib al-‘Amr Baqīatullāh Mawlānā al-Mahdī,* may the souls of the entire universe be sacrificed for him, pleased by us, and may we all be together in one resonance in the Islāmic spirit.

❁

Question Two: *Who were the role models and examples during the period of your Eminence’s youth?*

Answer: This low, humble servant knows better than to speak about himself, but this much I know that if I was able to take advantage of the many opportunities and various instances (in my life) - as were appropriate and suitable - which aided in reaching to one’s goals, which is the true worth of a human being, then I have been successful. If we can assume that we have reached to this level, and if it was not accompanied with the various short-comings and deficiencies, then it would not be possible to exhibit these in the presence of the great figures of history and the superior men of the past.

“What comparison is there to the place where an Eagle lays his feather,
To that place where the meager fly lurks?”

Also, the way of life of the *Prophets* ﷺ and the *Friends of Allāh* ﷺ especially the way of life of the *Final Prophet* ﷺ and the *Guided A'immāh* ﷺ, and after them, the truthful companions of these great personalities - those who had been trained in the school of the Ahl al-Baīt ﷺ, are available for all (to read about). Along with these, we have thousands of other role models in the history of the Shī'a from which we should all take examples from and take as our role models and examples to follow in life, and in them is *a good example (اسوة حسنة)*.

Therefore, so as to answer your question in brevity and not leave it unanswered, I would say that in the environment that this humble slave was brought up in, I had excellent patterns and pious examples (to follow), who were loyal (to their oaths) and conscious (to what was happening around them). Of these, the ones that had the most impact on my life were my noble father, who was one of the grand scholars (*'Ulamā*) and well versed in the disciplines and sciences of teaching and upbringing (of children). With the deep background into the history, ways and conditions of the Muslims and the various political thoughts and the movements and resurgence, and with the wealth of knowledge that he possessed, he was able to guide an entire nation to the path of intellectual development and progress.

Along with him, I am sure my noble mother was another role model for me whose firm commitment to the religion, Islāmic etiquette, worship of Allāh (Ibādāt), and the way she carried herself, here definitely (traits) for the self-building of a human being.

In addition to these, there were others as well, and I was truly surrounded by these blessings. Had this humble servant not taken full advantage of these people, it would have been very unfortunate.

At any rate, I reiterate that we really do not take advantage of all the blessings and favors that Allāh ﷻ has bestowed upon us as we should and as they deserve which would serve to mould us into complete and perfect individuals. It is also not possible to thank Him for these blessings which have been bestowed upon us.

رَبنا اغْفرلَنا ذُنوبنا وَاسرافَنا في اَمرنا وَثَبت اَقْدامنا

"O' Our Lord! Forgive us our sins and those extravagancies we have committed in our acts and make our feet firm!"

❁

Question Three: *What advice would you give to the Shī'a youth living in the West?*

Answer: My advice is simply this that you should stay steady on the beliefs (of Islām) and in your faith, and demonstrate your perseverance and firmness, and never forget this verse of the Qur'ān:

إِن الذين قَالُوا رَبنا ا ُ ثُم استقامُوا فَلاَ خوفٌ علَيهم وَلاَ هم يحزنونَ

"Verily those who say 'Our Lord is Allāh!' and then stand firm, no fear shall come over them nor shall they have any grief."[3]

The youth must stand firm and safeguard their Islāmic identity. They must not display their weaknesses, shortcomings and deficiencies. You (the youth) are the *Qur'ānic Nation,* the *Nation of the Great Prophet of Islām* ﷺ, those who possess the most correct set of beliefs (*'Aqāid*), the most important and inclusive program (for life) and teachings to improve ones' self, society, body and soul.

Do not think yourself as inferior to others. Rather, you are much further ahead than others. By no means should you ever be satisfied with the academic level that you reach. Have confidence in that you have fulfilled your

[3]Sūrah al-Aḥqāf, Verse 46

responsibilities since a Muslim must always be liberated from relying on others. The world of humanity must be able to benefit from our knowledge, technology, academic research and our expertise.

It is not permitted to stay stagnate. We must always be at the forefront. The Shīʻa youth in the West must be the best example (for others) and must always capture the awards in scientific competitions. They must maintain their Islāmic identity, their beliefs, and the teachings (of Islām). They must have pride in their religion and in the teachings of the *Ahl al-Baīt* ﷺ and the doctrine of the Shīʻa, which is the true Islām.

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Question Four: *What was the period of your Excellencies youth like, and aside from studies, what else were you active in?*

Answer: The history of my childhood and that of the commencement of my studies was filled with many difficulties, trails and obstacles the explanation of which would take much time but would be a lesson (for others).

During my youth, trials and tribulations came up, most of which during that time were due to the 'backwardness' (of the country) and because of the path that we were led down by the Colonial powers. Submitting to the Power and Will of Allāh ﷻ, we stayed firm in resolve, rose up and fought, and although we broke our backs, however through observing patience, we were successful.

وَالْحمد لله الذي هدانا لهذَا وَما كُنا لنهتدىَ لَو لاَ أَنْ هدانا ا ¯

"And all praise is due to Allāh for guiding us to this and we could never have been guided to this had it not been for the guidance of Allāh."

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Question Five: *In Your Excellencies' opinion, what is the definition of a* ***Complete Young Muslim*** *and what traits and characteristics should the dear Brothers and Sisters possess?*

Answer: Just as has been mentioned, it is clear that the traits and characteristics that a Muslim (man or woman) must have include: holding strongly to the religion of Islām, and having a sense of pride of belonging to the Islāmic nation.

وَ لاَ تموتن إلا وَأَنتم مسلمونَ

"And do not die except that you are Muslims."

The traits of a Muslim are: truth in his speech, proper manners and actions, safekeeping a trust when given to him, mercy, compassion, justice, clemency and nobility.

The Muslim youth must be a living example of this verse (of the Qur'ān), which describes the Companions of the Cave (*Aṣḥāb al-Kahf*):

إنهم فتيةٌ آمنوا بربهم وَزِدْناهم هدى A13B وَرَبطْنا علَى قُلُوبِهم إِذْ قَاموا

فَقَالُوا رَبنا رَب السماوَاتِ وَالْأَرْضِ لَن ندعو من دُونِه إلَها لَقَد قُلْنا إِذًا شطَطًاA14B

"They were young people who believed in their Lord and We gave them further guidance. We strengthened their hearts when they stood up against the idols and said, "Our Lord is the Lord of the heavens and the earth. We shall never worship anyone other than Him lest we commit blasphemy" (Al-Qurān, 18:13-14)

Faith, firm heart, protecting one's status and staying firm on the teachings of the religion and (on the teachings of) Tawḥīd *are some of these traits.*

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Question Six: In your opinion, how can a pious Young Muslim reach to the goal of life?

Answer: *The religion of Islām is the religion of life; the religion for this world and for the next world and that of nurturing and rearing. If the entire society were to understand, accept, and then put into practice the teachings of this religion which lead to guidance for the spiritual and materialistic sectors of the entire society, then we would all reach to the purpose of life and existence.*

In summary, along with this, I purport that the true purpose of life can be only achieved by action, toil, labor and endeavor. Our program (to achieve this goal) must be put into action with progress, advancement, and endeavor or else we will remain behind others in this life.

Amīr al-Mo'minīn 'Alī ﷺ *has said:*

لو كان هذا العلم صل با ما كان يبقى الا ية جاهل

إجهد ولا تكسل ولاتك غافلاً فندامة العق ن يتكاسل

Had it been possible to acquire Knowledge through ease,
There would not remain a single Ignorant person on the Earth.
Struggle! And do not be idle nor lazy,
Since remorse is the end of one has remained idle.

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Question Seven: *What advice would you offer to the Shī'a Sisters? And if in their personal lives, they would like to take lessons from the unmatchable life of Fāṭimah az-Zahrā* ﷺ *and be followers of the* ***Chief of the Women of Paradise****, then which path should they choose and what characteristics should they have in their life?*

Answer: To the Shī'a sisters I remind them that this religion of yours and this Islām that you have accepted and this Religious book of yours (the Qur'ān) and the complete universal teachings of Islām are all things which have secured you a position in humanity which for you is that which differentiates a human being from an animal.

It has been mentioned repeatedly (in the Qur'ān), for example in verse 35 of Sūrah al-Aḥzāb, regarding this rank and its importance of which there is nothing higher, and women have been placed along side and are at the same status as the men:

إِن الْمسلم وَالْمسلماتِ وَالْمؤمنِ وَالْمؤمناتِ وَالْقَانِت وَالْقَانِتاتِ

وَالصادِق وَالصادِقَاتِ وَالصابِرين وَالصابِراتِ وَالْخاشع وَالْخاشعاتِ

وَالْمتصدق وَالْمتصدقَاتِ وَالصائم وَالصائماتِ وَالْحافظ فُروجهم

وَالْحافظَاتِ وَالذاكرِين الله كَثِ ا وَالذاكراتِ أَعد الله لَهم مغفرةً وَأَجرا عظيما A35B ‹

"Allāh has promised forgiveness and great rewards to the Muslim men and the Muslim women,
the believing men and the believing women, the obedient men and the obedient women, the truthful
men and the truthful women, the forbearing men and the forbearing women, the humble men
and the humble women, the alms-giving men and the alms-giving women, the fasting men

and the fasting women, the chaste men and the chaste women, and the men and women who remember God very often." (Holy Qur'ān, 33:35)

In another verse of the Qur'ān, a *pure life (حياة الطيبة)* has been mentioned as the purpose of creation of every human being and that of every woman and man who has faith and performs righteous actions.

In your own (western) society, you yourselves see that although at first glance, they (the westerners) claim to be the vanguards of observing rights of women and with the exception of a few women who have professional careers - in most instances, the rest of the women have been taken advantage of in a negative way through sexual manipulation by the animalistic-like men playing on the women's sexual instincts.

In reality, the men have been permitted to, in the name of 'art', transform women into a plaything for themselves and to put into them, their corrupt ideas and thoughts. They (those in the West) think that these filthy things in that animalistic environment are freedom!

This filthy pattern (of life), along with the awards (the people are given) and the praises and compliments are in actuality a kind of encouragement and promotion (of this lifestyle). We are not able to explain and elucidate on the various forms and appearances that these take, but in summary, all of these things are nothing short of prostitution, depravity, degeneration and colonialism of women.

In Islām, the noble station of the woman is much greater. The relationship between the wife and her husband is one of:

هن لباسٌ لَكُم وَانتم لباسٌ لَهن

"She is a clothing for you and you too are a clothing for her."[4]

This relationship is the most spiritual, aesthetic, pleasing to the heart, and most virtuous. In addition, the relation between a man and woman who are not related to one another must be in accordance with:

...وَإِذَا سأَلْتموهن متاعا فَاسأَلُوهن من وَرَاءِ
حجابٍ ذَلكُم أَطْهر لقُلُوبِكُم وَقُلُوبِهن... A53B

"...And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts..."[5]

The same privileges and immunities that are in place for the women are not the same for the man and even the punishments that a woman would face from the Islāmic court is not the same as that of the man except in certain instances and it is at the discretion of the Islāmic Judge. Even the right of the judge to arrest her is not like the right to arrest a man in which he has complete jurisdiction.

The relationship between a woman and her husband is one of great worth, value, and prominent. The relation between a woman and a man whom she is not related to is one based on the mutual respect for humanity and is not associated with one's animal or sexual passions.

Of course, this issue and the points that Islām pays attention to must be conveyed to the Muslim women and men. The distinctions of this Islāmic Culture and sacrifice in the way of Allāh must be propagated to the untamed and animalistic cultures and to those who sacrifice their own selves

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[4] Sūrah al-Baqarah, Verse 187

[5] Sūrah al-Aḥzāb, Verse 53

I advise the Shī‘a sisters that they protect their Islāmic identity and (that they guard their Islāmic) Ḥijāb and the other necessities of the religion and that they stay firm on their religion. They should study the various issues and topics (of the religion) within the framework of logic and Islāmic guidance. They should take pride in their Islāmic culture and of their Ḥijāb and stay strong.

All of us - men and women, brothers and sisters - are all ***one nation*** and are all the Shī‘a of Amīr al-Mo'minīn ‘Alī ﵇. Our culture is not a culture of the free mixing of women and men who are not related to each other. Our culture is not one of the women confronting or opposing men and men opposing or confronting women; nor is it one in which the men ask women for things and women ask men for things. We are a culture of:

...جعلَ بينكُم مودةَ وَرَحمةَ...

"...And He placed love and mercy between you..."[6]

The culture of Islām is one of submitting to the rules of Allāh ﷻ; it is a culture of working with one another; it is a culture of love between the woman and her husband; it is a culture of:

((اَلْمؤمن يأْكُلُ بِاشتهاءِ أَهله وَالْكافر يأْكُلُ بِاشتهاءِ نفْسِه))

"The believer eats (food) with the yearning of his family,
a kāfir eats (food) with the yearning of his own self."

The Islāmic culture is not one of imposing (responsibilities of) one sex on the other sex, nor one of oppression nor arrogance.

May Allāh the High, allow all Muslims the ability to recognize the greatness of this culture - the one that can produce contentment.

May He give the human civilization in the present time that have been left in despair; who have become immersed in deviation and ignorance and all of the materialistic and non-Islāmic teachings, the guidance to this life saving religion (*al-Islām*) that will grant salvation and soothe the hearts.

وسلام عليكم ور ة ا وبركاته

لطف ا صا

Luṭfullāh Ṣāfī

[6] Sūrah al-Rūm, Verse 21